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ABSTRACT

Philosophical thinking which has stood the test of time is summarized in this document. The rationale is that all students benefit from studies of philosophical thinking emphasizing moral standards. Thinkers included are: Plato, Aristotle, Peter Abelard, Francis Bacon, Sir Thomas More, Thomas Campanella, Thomas Hobbes, Benedict Spinoza, John Locke, Immanuel Kant, Friedrich Nietzche, William James, Friederich Hegel, Karl Marx, and Bertrand Russell. (BZ)

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PHILOSOPHY AND MORALITY

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PHILOSOPHY AND MORALITY

There are diverse levels of morality in society. Thus, one may choose paths of action which give pleasure to the self only or largely. The consequences of one's decisions then may not matter. What is important, however, is that which benefits the self. The avoidance of pain here is another important consideration. One does not engage in activities that are personally painful.

A higher level of morality emphasizes abiding by the laws of the state or nation lived in. Each state or nation has definite rules and regulations to govern human conduct. Regardless of who breaks the laws, the rules and regulations can be somewhat uniformly administered. One abides by the laws of the land because it is for the good of all to do so.

A third level of morality might well stress the use of the conscience. One acts and performs in a manner which makes for universal ethics. The doer performs deeds and acts which the personal self feels are positive for all.

Great ideas of philosophers have provided valuable content for student assimilation, analyization, and use. Which ideas have stood the test of time in terms of morality and moral ideas?

Ethics of Plato

Plato (427-347 B.C.) in the days of ancient Athens taught that two worlds were in existence. The world of change is one world. Here on the planet earth scenes and situations change. Erosion, volcanic eruptions, floods, hurricanes, and earthquakes

make for change. People are born, live, and die, making for further changes. Buildings and roads are developed making for a changing enviornment. The world of change is of lesser value than the world of stability and permanency. The ideal permanent world is the Forms, according to Plato.

The Forms are in heaven, beyond and above the planet earth. Perfection is in heaven. In heaven, there is the perfect man, women, table, chair, and bed, among others. On the earth, an imperfect representation is there compared to what is in the Forms. Thus, on earth is an imperfect man, but in heaven a perfect person exists. The former is subject to change in that he is born, lives, and dies. However, in the Forms, man does not change in its perfect stage. Any object on earth then is imperfect and changes, such as tables, chairs, and beds. These objects look older as time goes on and may wear out. But in heaven, the changeless, perfect table, chair, and book exists. The tables, chairs, and books on earth are imperfect models of the tables, chairs, and books in heaven.

Perfection in terms of moral standards are prevalent in the Forms. Plato had much to say on the concept of justice. The goal in his ideal Republic or any society is just standards for all. How did Plato perceive justice? To secure a just nation or society, people need to be divided into three groups. The lowest of the three levels are artisans. Artisans provide the necessities of life for all citizens in the Republic. Artisans then would produce food, clothing, and shelter needs of all in the ideal nation or society. Temperance is the major goal of artisans. To overinduldge or underindulge were extremes to be avoided. The

artisans are ruled by appetitite and moderation needs to be in the offing.

The level above the artisans, according to Plato, are the warriors or soldiers. The warriors are to guard the ideal republic from enemies, foreign and domestic. Courage is the goal of warriors. Courage has its attention centered in the heart. Prior to becoming a warrior, the individual experienced a somewhat difficult curriculum in school. A more complex school curriculum was experienced by the rulers of the Republic.

Plato believed that rulers were at the apex of ability and achievement. Rulers in government had wisdom as their major goal. Rulers were highly proficient in mathematics and even more so in philosophy. The philosopher- king knew the ideal which were the Forms. The Forms represent perfection. A ruler must govern people in the Republic so that justice is an end result. There needs to be temperence (artisans), courage (warriors), and wisdom (rulers) to make a just society.

Each person in the Republic is either an artisan, a warrior, or a ruler. Justice occurs when any individual is placed in the position for which he/she is best endowed. Injustices occur when people are not doing that which harmonize with their nature or abilities. Morality, according to Plato, emphasizes placing each individual into one of three categories-artisans, warriors, or rulers. A just society is then an end result.

Ethics of Aristotle

Aristotle (384-322 B.C.) advocated four causes in deeds and acts performed. Material causes emphasized matter in the natural

environment. Rock, metal, wood, among others, represent matter for the material cause. The matter is used to make some item or object. The item made represents formal causes. Thus rock (material cause) is used to make a statue (formal cause). An efficient cause is necessary to change the matter to form. A worker is then needed to make the statue. The statue comes into being due to the efficient causes. A final cause exists in that a purpose is necessary in using the formal cause. Teleology emphasizes a purpose or purposes. Aristotle believed that teleology or purpose is involved when matter is changed to form. The material cause is potentiality and the formal cause is actuality.

What is good in life? Aristotle would say that something is good if its purpose is realized. A human being then is good if he/she moves from potentiality to actuality. Something is not good if only potentiality remains and actuality is not attained. In ethics, according to Aristotle, lower to higher levels must be achieved.

Aristotle emphasized three levels of attainment of living things. The lowest level is common to all living things in that they grow, reproduce, and decay. This is true of plants as well as animals.

Animal life, however, is higher than plant life. With animals, sensation (seeing, hearing, smelling, tasting, and touching) is possible. Plants, however, can not use sensation. Locomotion or movement is also possible of animals.

What separates human beings from animals? Humans can live by practical reason. Practical reason stresses living by the

Golden Mean. Extremes are to be avoided, such as eating too much or eating too little when the Golden Mean is achieved. In addition to practical reason, Aristotle emphasized pure contemplation as being the highest good. Pure contemplation emphasizes meditating ethical standards and conduct in an abstract situation. Contemplation is to be emphasized for is own sake and not for practical use.

Ethics of Peter Abelard

Peter Abelard (1079-1142) upset selected religious leaders, such as St.Bernard of Clairvou, when he emphasized questioning religious beliefs rather than merely accepting belief in God through faith. St.Bernard emphasized faith in God, rather than questioning God's existence.

Abelard was a stimulating teacher. Students flocked to his lectures and discussions. Abelard believed that through analyzing religious beliefs, faith in God would then be forthcoming.

Abelard and his students discussed questions such as the following:

1. Is God the author of evil or not?
2. Is God both human and divine?

Abelard believed in using Socratic methods of teaching in that broad questions were raised for students to respond to. In his book Sic et Non, Abelard emphasized balancing the pros and cons in answer to a question. Reason was then used to arrive at truth. In his day, many philosophers emphasized faith (St.Bernard of Clairvou and earlier St.Augustine (354-430) above that of reason. Abeland placed reason above faith. Understanding of

religious beliefs made for faith.

Peter Abelard believed that intent (good will) was as important in ethics, as were the consequences of an act. This issue of intent versus consequences of an act is still debated today. The purposes or the will of the person are subjective, but of utmost importance in making choices in life. The consequences or what happens as a result of making choices is significant, but in and of itself leaves selected missing elements.

Abelard was a conceptualist in that he related nominalism with that of realism. During the Middle Ages, a much debated issue was nominalism versus realism as to which constitutes truth. Realists emphasized that universal ideas, such as goodness, beauty, and truth, existed prior to and within real objects and items. Realism stressed general not specific ideas. Whereas, nominalists in Medieval times emphasized that the specifics were important. Thus, precise characteristics of each item and object can be named and described. From the specifics a generalization could then be developed. Abelard viewed the values of realism and the values of nominalism in each situation to draw a reasonable conclusion. Conceptualism then attempted to harmonize realism with nominalism.

Peter Abelard emphasized critical thinking in evaluating the pros and cons of a situation. His book Sic et Non stresses the lack of absolutes in discussions and debates. There are elements of Sic (Yes) and Non (No) when content and ideas are being evaluated. Realists tend to emphasize the abstract and the general whereas nominalists stressed the specifics in acquiring knowledge. What

was good (electicism) from either the realist and nominalist debate was accepted by Abelard.

Ethics of Francis Bacon

Francis Bacon (1561-1626) was a strong believer in using inductive methods of acquiring information. Bacon was definitely opposed to scholasticism approaches emphasized in medieval times. Scholasticism emphasized debating between opposing sides those ideas emphasized by religious leaders. Evidence was then presented by a debator to substantiate the thinking of early Christian fathers in medieval history. The opposing debator could refute the accuracy of statements made during the debates. Bacon felt that scholasticism did not achieve any worthwhile results. Whereas, from the natural enviornment, observations could be made to develop accurate knowledge.

In his book The New Atlantis, written in 1623, Bacon wrote about an imaginary land in which human progress was made. Methods of science were utilized by twelve scholars to solve problems pertaining to cures for sickness and legthening the life span of people. Better farming methods were utilized on the imaginary island to increase the food supply. Scientific discoveries made were shared with people on the island, as well as with the outside world. Natural laws needed to be discovered to control harmful effects of nature, such as drouth, earthquakes, storms, and famine. Scientific information secured would be utilized to benefit all persons. Ethics involves sharing information obtained scientifically to benefit human beings.

Sir Thomas More (1478-1535) in his book Utopia advocated

people owning property in common, not individual ownership. Uniform styles of clothing would be worn by men as well as by women. Every able person would work three hours before and three hours after lunch. No one has to be idle or poor. Eight hours of sleep would be available for all. After supper, each person could enjoy an hour recreation.

Killing of animals for meat was done by slaves. These slaves had previously committed murder and now killed animals for food instead of receiving the death penalty. Killing of animals for food in Utopia was perceived to be a violent occupation that other members on the island should not have to participate in.

Sir Thomas More in the Utopia believed war to be necessary if the homeland needed to be defended, to assist an ally from an invading army, and to liberate a nation where people experienced much oppression.

Toleration of diverse religious beliefs in Utopia was emphasized, although atheists were not given citizenship rights.

Thomas Campanella (1568-1639) wrote The City of the Sun in 1639. In the City of the Sun, each person had his/her needs met. No one received or had more than personal needs demanded. Campannella believed that poverty helped make for thievery while wealthy persons tended to deceive others and boast of their wealth. Slavery was outlawed in the City of the Sun as was the nobility. No person was idle. Four hours of work were available for each individual. Each worked at jobs and tasks he/she was best prepared for. Campanella's ethics emphasized the use of reason and natural law. The best educated people were rulers in

the ideal nation, as described by Thomas Campenella.

Francis Bacon, Thomas Moore, and Thomas Campenella were writers of the Renaissance era. Each of these writers emphasized improving the lot of human beings in the here and now. Better health, a longer live span, and emphasizing enjoyment of life as well as of labor. Definite ethical standards are emphasized by Bacon, More, and Campanella.

Thomas Hobbes (1588-1679) was also a Renaissance writer. In his book The Leviathan (written in 1651), Hobbes emphasizes the evilness of human nature. People were selfish and murdered each other in society. Individuals are made of matter and not spirit. Molecules in motion describe human beings, according to Hobbes. Each person then experiences life differently from others. An absolute ruler or king would then need to rule people in the secular state of Hobbes. Religion was used as a tool by the king to unify people. A state religion was then in evidence. With diverse experiences of citizens, according to molecules in motion, a king with absolute power must rule. Otherwise, people would murder each other in their beds. People are willing to sacrifice freedom for safety. Only a king with complete power can rule violent people. No one is exempt from the absolute rule of the king. An appeal to conscience is not permitted in the absolute rule of the king in Hobbes nation.

The ruler is above the law in The Leviathan. He is not subject to nor does he need to abide by the law. The king will have much property, gotten legally or illegally. This is to be expected, according to Hobbes. The king, however, must guarantee and provide security for all citizens. If safety cannot be

provided by the king, he can be replaced. The unsuccessful king may be overthrown forcefully, if citizens in The Leviathan, do not experience safety.

Ethics for Hobbes stressed safety for inhabitants of the state or nation.

Benedict Spinoza (1632-1677) believed in pantheism as a philosophy. Pantheism emphasizes that God is in everything and everything is in God. Thus, God and nature are one. The laws of nature equal God. Miracles and supernatural events cannot occur, because they would violate natural law or God. There are causes and effects for whatever happens. Nature then has its happenings which have causal factors. For example, a law of nature is gravity. A ball is thrown into the air (cause); ultimately, the ball comes down (the effect of gravity). The law of gravity is objective, continuous, and universal.

Spinoza believed that the concept of good merely pertains to what people like. The concept of bad is what people dislike. One should not show feelings toward what is good or bad, according to Spinoza. Benedict Spinoza was a stoic. Stoicism as a philosophy emphasized that one should be resigned to accept whatever happens in life, be it good or bad. One's feelings then should remain neutral. Feelings should not be revealed to anyone. Rather, accept what happens if it is positive, neutral, or negative. The human being should resign the self to accept whatever happens and not become embittered, hostile, or aggressive. The laws of nature must be accepted as they are regardless of one's feelings about causes and effects. Spinoza believed that nothing could be done to change these laws. Therefore, individuals

should show no resentment or joy toward occurrences.

John Locke (1632-1704), an empiricist, believed the mind to be a Tabula Rasa or blank sheet at birth. The mind imprints content from the environment. One then receives a replica of what is present in the natural and social situation. The senses of sight, smell, touch, taste, and feel imprint itself within the mind of the learner. Sensation is emphasized in these situations.

After sensation, the person reflects upon its contents. Doubting,reasoning, willing, believing, and thinking are emphasized in reflection. First, there are sensations after which reflections occur. Each person also experiences primary and secondary qualities. Innate ideas do not exist.

Primary qualities exist in the object or item in the environment. With the sense of sight, a cup, for example, is perceived. The cup has length, width, and heighth. These primary qualities reside within the cup. If the cup is yellow in color, this is not a primary quality. Rather, the color yellow is a secondary quality and resides within the individual. The senses perceive primary qualities of rest, motion, extension, number, heighth, width, and length within the thing or person being observed. However, designs of color, the smell of an object, the taste of the food, the feelings of touch, and sounds heard (secondary qualities) reside within the person.

John Locke had a sequential list of traits of human beings that he advocated as being good and ethical. First of all, persons should learn to be virtuous. A virtuous person believes in God and obeys Him in terms of natural law. Secondly, Locke believed

a person should possess wisdom. Wisdom meant having foresight to deal with other persons amd the natural enviornment. One should not be crafty, cunning, or deceitful. Rather, dealing honestly with people is important. Thirdly, Locke believed one should develop traits of good breeding. Good manners are then in evidence. One can deal gracefully with any situation. Being bashful, haughty, and rude are opposite of what John Locke believed to represent traits of good breeding. A person of good breeding can meet others well and deal with them in a polite manner.

Below virtue, wisdom, and breeding, John Locke placed knowledge. Locke was an intellectual and a bookish person. And yet he held being virtuous, wise, and mannerly people above importance to that of subject matter acquired by individuals. Ethics, according to Locke emphasized virtue, wisdom, breeding, and knowledge. The latter item, knowledge, was not degraded in importance but rather was fourth in the hierarchy of important traits learned or acquired.

John Locke believed knowledge can be attained at three levels of complexity. Intuitive knowledge emphasized being immediately aware of something, such as a triangle has three sides, or a square contains four angles. Demonstrative knowledge stresses reasoning, as is true in indicating relationships among proofs in mathematics. Sensitive knowledge emphasizes what is observed in nature and the natural world. The observer observes happenings in the natural world and ascribes cause and effect relationships as to what happens or transpires.

Immanuel Kant (1724-1804) was an idealist in the philosophical

arena. Kant believed in the Categorical Imperative in terms of moral standards. The Categorical Imperative emphasized that whatever one does, the doer should will it to become universal. Thus the deed or act performed should be universalized to apply to all people in space and time. Others should not be treated as means to an end, but as an end in and of itself. Morality is a duty of all and not a right. Performing morally then is a must and may not be based on personal happiness.

The intent of the deed is more important than the consequences. Thus, when performing a deed, the intent or purpose of the doer is important. Morality is the major goal of the individual.

Kant believes that the mind has categories which are a priori and places cause and effect on sensations received. Cause and effects then are inherent in the mind. The mind then emphasizes causes and effects on whatever is being perceived. A priori cause and effect categories of the mind stress the transcendental aesthetic, according to Immanuel Kant.

Kant also emphasized the transcendental analytic. In the transcendental analytic, Kant views dichotomies in world views. These dichotomies include the following:

1. did the world or universe have a beginning or has it always existed?
2. is there a beginning and an end in the universe or is space infinite?
3. is there a God who created the universe or does God not exist?

In the transcendental analytic, Kant realized that scientific evidence was not available to decide one way or the other on the above named dichotomies, also called antimonies. Thus, it was necessary to go one step further in metaphysics and that was

the transcendental deduction.

In the transcendental deductive, Kant pointed out that God, the soul, and immortality could definitely not be proven empirically. However, Kant posited a place for God, the soul, and immortality. Kant believed there should be a reward for people who have lived noble lives on earth. Thus, good individuals need to receive a reward in the hereafter. With God and with a soul, immortality was possible. Faith, and not empiricism, was necessary to emphasize the three concepts of God, the soul, and immortality.

Kant continually emphasized morality as a duty. It is an ought in that people must live morally. The categorical imperative with its universal standards in stressing the Golden Rule was an ideal for Kant. Personal happiness may not be an end result in emphasizing the categorical imperative. Intent within the Categorical Imperative is vital, more so than the consequences of an act. Each person has freedom to choose and to make decisions. Free will of human beings provides opportunities to choose the Categorical Imperative. Cause and effect do not operate within the framework of individuals making choices. Each person then to live morally ought to act so that what is done should become a universal standard for all people in place and time.

Friedrich Wilhelm Nietzsche (1844-1900) believed the superman to be an ideal in society. The superman leans upon his own values and not the values of the herd. Nietzsche proclaimed that "God is dead". From religious teachings, the herd emphasized ideas such as aiding the poor, caring for others,

and being kind to others. The poor, meek, and lowly emphasized these ideas to protect themselves from the superman or superior person. The superman was to feel guilty if he did not assist the unfortunate in one way or another. With God being dead, the meek and lowly could not use standards emphasized by the herd.

The superman could assist the herd if he desired. However, this was a personal choice by the superman. The superman provides strong leadership in society. Physically, mentally, and emotionally, he is superior to others. He does not need to depend upon others for the necessities of life or comforts or luxuries. The superman makes wise and quality decisions.

Darwinian thinking is emphasized in Nietzsche's philosophy. The strong will survive in any society. The weak will be weeded out. This certainly indicates that Nietzsche believed in natural selection and a struggle for existence.

Nietzsche would not advocate the Golden Rule of doing unto others as you would have them do unto you. Rather, he believed that the superman would have superior ethics, as compared to other individuals in society.

Neitzsche, in many ways, was quite humanitarian. He was hardest on the self in developing the superman. The superman should continually evaluate himself to become increasingly a perfect individual. In reaching toward perfection, the superman would perform charitable acts and deeds. The superman's and not the herd's ethics would be involved in making choices and decisions.

The Ethics of William James

William James (1842-1910) was a strong believer in emphasizing the consequences of an act. The consequences were more important than the intent within the act. James stated that if two or more ideas are significant, try them out in different real life situations to notice if a difference in end results is in evidence. Noticing the consequences or results if each idea or belief is tested in action providing data on that which works best. The cash value of an idea then becomes vital. Any belief adhered to should make a difference in terms of results. Otherwise, why hold to an idea or belief that makes no difference as to consequences?

William James believed religious beliefs to be important for a person. Any person may try out the religious beliefs to notice its consequences or effects. James was a pragmatist who emphasized the importance of religious beliefs. These beliefs must be vital, chosen, and significant. Otherwise, religious beliefs may not be important enough to try out in actual, daily living.

Numerous pragmatists, John Dewey included, did not believe that religious beliefs could be known. Dewey believed that the here and the now had its problems which need identification and solutions.

James was an ameliorist in believing that a utopia was definitely not possible. However, human beings could strive and achieve a better world. Vital problems need solving to make improved societies. Natural disasters could increasingly be curbed. Human beings could live longer and healthier lives.

Problem solving needs to be emphasized to make a better quality life for all.

The Ethics of Hegel

Georg Friederich Hegel (1770-1831) believed in a World Spirit marching through history. There is a thesis, an antithesis, and then a synthesis within society and nations. A thesis (the individual) and an antithesis (society) results in the family (a synthesis). Immediately a new thesis, antithesis, and an ultimate synthesis is in the offing. The World is moving in the direction of the Absolute, according to Hegel. The Absolute is realized when no more thesis-antithesis dichotomies are in evidence. Hegel, however, had difficulties accepting an ultimate synthesis of a world government. He believed each nation to be supreme. If clashes between nations occured, war may well be inevitable. War tends to purify and move toward a new synthesis between and among opposing nations.

The individual rather than the group or nation are important. However, the individual finds fulfillment only within a nation. With Hegel's dialectic of a thesis-antithesis and ultimate synthesis, movements closer to the absolute are in evidence.

For Hegel, what is real is rational and what is rational is real. A union of thoughts and reality was then in evidence. The whole of something is the truth. If an individual continuously abstracts specifics when observing an object, nothing remains or is left but the abstractions. An organic whole is necessary in order to know truth. Truth is dynamic, not stable or static. With a new synthesis in the dialectic, a changing truth comes

about. The triad of thesis, antithesis, and synthesis rather continuously find a new level of truth and a better nation or state.

The Subjective Mind is the person independent of a nation or society. The soul in the lowest stage of the Subjective Mind and provides content or subject matter for thought. The next level of Subjective Mind is being conscious of phenomena or objects and the use of reason, whereas the highest level emphasizes using the intellect to make moral decisions.

The Objective Mind, according to Hegel, emphasizes free will of human beings. Objective Mind stresses legal standards as the lowest level of development followed by developing one's own standard of morality and conscience. The highest level of Objective Mind is to emphasize social ethics in dealing with others such as the nation, society, and the family.

Absolute Mind synthesizes Subject Mind (thesis) with Objective Mind (antithesis). Absolute Mind emphasizes (a) art in which the senses are utilized to express whatever is beautiful, (b) religion stresses uniting human beings with God, and (c) philosophy synthesizes art and religion. Philosophy does not depend upon the senses as in art, nor in perceptions of God which are imaginative. Rather philosophy is represented in pure abstracions involving the conceptual and the universal.

The Ethics of Karl Marx

Karl Marx (1818-1883) agreed with Georg Friedrich Hegel in the use of the triad-thesis, antithesis, and synthesis. Marx, however, disagreed with Hegel on the philosophy of what is real is rational and what is rational is real. Hegel, of course,

emphasized idealism as a philosophy. Mind and rational thought are more important as compared to matter. Marx believed matter to be more important as compared to mind. Matter, not mind, represents ultimate reality, according to Marx.

Marx emphasized an economic interpretation of history. Workers have only one item to sell and that is their labor. In an industrialized society, workers sell their labor skills for a low salary or wage. The worker not management or owners, are the important ingredient in producing goods and services. Marx believed the burgeouise (owners and managers) to be parasites. The parasites lived off the benefits of workers' labor. Wages of workers were lowered as more laborers entered the market. Machines were brought in to factories to produce goods and services. Increasingly workers were laid off from their work as machines were used in factories.

Since workers had to sell their skills to work in factories, alienation of laborers to their tasks and responsibilities was in evidence. The worker did not enjoy the work performed. Unemployment rates soared due to increased laborers and machines in factories.

Marx believed that ultimately the capitalistic form of producing goods and services would be overthrown. The workers would gain control of the economic system due to the triad-thesis, antithesis, and synthesis. The very first stage of economics, according to Marx, was primitive communism in which hunters and gatherers worked together for the welfare of all. Later, individual ownership of property was in evidence. Slaves performed the menial, manual tasks for owners. This was followed by feudalism where-

by peasants were subservient to lords. Capitalism came about next in sequence, followed by socialism. The ultimate stage of an economic system would be communism. Each would then receive the necessities of life. From each worker, skills would be received in terms of abilities possessed to perform work. The dichotomy of the wealthy versus the poor would not be seen in society. Workers would have gained control of the economic system. Marx believed the state ultimately would wither away and not be necessary. With workers having gained control of the means of producing goods and services, owners and managers of factories would be a thing of the past. No longer would workers need to sell their skills as a commodity. Rather, they would be in control of what is produced and how it is to be distributed.

Marx believed religion to be the opiate of the people. In society then, religious dogmas, creeds, and doctrines had been established which favored the wealthy owners of property and factories. The poor working class were promised their rewards in the herafter, by churches and religious doctrine..

The morality of Karl Marx was emphasized in that "to each according to his/her needs and from each according to abilities possessed."

John Dewey (1859-1952) developed pragmatism beyond that of William James (1842-1910). Dewey believed that individuals could only know <u>experience</u> as ultimate reality. He emphasized the here and the now in terms of experience. Dewey disagreed with James in that religion can become a part of these experiences. John Dewey believed that a teacher emphasized the kingdom of heaven when a child was properly inducted into society. There are an

adequate number of problems on this planet which need solutions rather than focusing upon a remote situation, such as the religious hereafter, of which we can have no knowledge.

The individual and society were focal points of Dewey's philosophical thinking. In the societal arena, there are many, many problems which need identification and solving. Change is ever with us. Thus, problematic situations will continually arise. The individual is not an island unto themselves. Rather, the person is a member of society. Within a group then, problems are identified and solutions found.

After a problem has been identified, data needs gathering. The data or information is directly related to the problem. A hypothesis or possible answers to the problem results. The hypothesis is not factual nor absolute. In fact, Dewey always emphasized the tentativeness of knowledge. Also, knowledge is relative to the problem being solved. Knowledge does not stress certainty, correctness, absolutes, or exactness. Knowledge is tentative and relative. Whichever concepts and generalizations exist presently, no doubt, will be subject to change. The changeless as Plato emphasized in the Forms is not a part of Dewey's philosophy.

Dewey believed that effort put forth comes from interests. Interests were inherent in solving a perplexity or in possessing something better than what now exists. Thus, effort and interest are not separate but are integrated entities. So too are individuals and society related. The individual lives not alone but as a member of society.

John Dewey's ethics emphasize the identification and solving

of problems. When solutions are emphasized in problem solving, a better world should be the end result. When moving from what exists to an ideal for people in society, ethics and ethical situations are emphasized.

The Ethics of Bertrand Russell

Bertrand Russell (1872-1970) was a logical positivist. Logical positivism emphasizes methods and content of science. Objectivity, not subjective ideas, are of utmost importance. Russell emphasized molecular and atomic statements. Both molecular and atomic statements must correspond with what exists in the enviornment. A molecular statement contains two or more atomic statements. "The men are working on the street" is a molecular statement. Several atomic statements can be made from the molecular statement. For example, one atomic statement might be the following: Bob is working on the street. The atomic statement relates directly to reality in that Bob is working on the street. One can observe this happening in the concrete. The theory of correspondence in checking truth emphasizes that which is said or written states precisely what is actually happening.

Logical positivists believe that when disagreements occur in oral or written communication, clarity of language is lacking. Each word in oral or written communication must correspond to and state exactly what is occuring. Clarity of language then is of utmost importance in the field of communication. What is communicated in the abstract must correspond with reality directly.

Russell believed in the Emotive Theory of Morality. One cannot prove morality directly in terms of what is right and what is wrong. Emotions or feelings are involved in making judgements pertaining to morality. Feelings cannot be dealt with adequately in the world of science and mathematics.

In his book (co-authored with Alfred North Whitehead) entitled Principia Mathematics, Bertrand Russell stressed the importance of using precise language. Precision in language use emphasized the theory of correspondence. Thus, what is said must pertain word for word to that which is and exists. Metaphysics (that which is beyond reality) is mere speculation. Concepts like faith, immortality, grace, God, and the soul are unobservable in the real world. Emotions only are involved in talking about these concepts. Russell emphasized the objective world of science and mathematics as representing the real world in arriving at truth. Moral standards are represented by emotions and are truly subjective.

In Summary

Students need to study and analyze diverse schools of thought advocated by philosophers in the moral arena. Morality is a basic in terms of ethical standards when relating to others in society. All students benefit from studies of philosophical thinking emphasizing moral standards. The need is great indeed in society when stressing ethical standards in relating the individual and the group to others.